/340 cont./

421 Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

241 115 123 At the time of my stay in Caruruti, I once asked my old friend "Captain" Karnapadyú to take me to his field. He was very

Fig. 7. Mill for grinding sugar cane at the Ivu mission. (Photo. A. M.)

241 115 [123] touched by /Plate VI appears here/ /341/ the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Caruruti. Access to it was by a steep path across fallen rocks. The entrance to the field was closed by a hedge composed of tree trunks and [351] [417] thorny shrubs which we climbed over with the help of an Indian-style ladder, that is, a thick branch with deep cuts for steps.

[Text continues on p. 74]

/241 cont./

Modern Farming and Seeds

241 199 [407] Today planting with the spade is disappearing, and if this tool is necessary for weeding, an iron one has been substituted. The plow has become general, as have the yoke and oxen, and in the missions even boys of 12 break in oxen two and a half years old. They first do the planting for the mission, then for themselves and their fathers, and finally they help those who have no seed: the missionary provides them with young oxen, plowshares, and even halters when they are very poor.

The neophytes in most of the Potosí missions have learned to perfection this new method of farming, and they are so advanced that they are competitive with and even superior to many mestizo farmers. The older ones teach the younger ones, fathers teach their sons, and the latter as well as the former manufacture plow and yoke out of selected wood with all the perfection that these implements require. It is satisfying to see upon a farm 40 or 50 yokes of oxen, directed and driven by young men and boys who yesterday were like their grandparents! The whites themselves do their planting on a large scale, aided by these Chiriguano, who receive in exchange double daily wages (1).

[868] [409] [231] 46

1. A peon plowman is not obliged to bring oxen: it is the white who waits for him with the yoke hitched. If a peon brings his own, he earns up to triple daily wages, because they are worth exactly three strong peons, the two oxen and the man who drives them. Thus it is not much to pay him triple.

243 262 Today it seems to me that there must not be another country where the different types of maize thrive better. This is the principal element, the daily food, not only of the Chiriguano tribe, but of all those who inhabit most of Bolivia. Here in particular, when there is no harvest, its lack is greatly felt by whites and blacks, that is to say, by mestizos and by Chiriguano.